What We Know About the Lost Lemuria

The Esoteric History of the Earth

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The Fourteenth of

The GALAHAD LECTURES

"What We Know About Lemuria"

BEING THE FOURTEENTH OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ⁋ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ⁋ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

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"What We Know About Lemuria"

THE FOURTEENTH LECTURE

IT IS a generally accepted notion that man's culture is the product of his own creative genius. He explores from point to point in the sciences and arts, associates ideas, builds hypotheses, and draws deductions. No matter whether it be rigging a skin sail on a hollow log or launching a Leviathan, on arriving at certain points in his evolution he forthwith creates that which he needs according as he has tried and experimented. ¶ This notion is endorsed by his so-called books of History. I have before me a remarkable book called The Stream of History, by Geoffrey Parsons, that enjoyed a wide circulation some fifteen years ago. After examining briefly the four geologic eras and tracing the biological evolution of man up from the ameba, Mr. Parsons writes:—"History begins when man first left written records of himself which have been preserved. That was only 3,000 or 4,000 B. C., some 5,000 or 6,000 years ago. The story of the earlier period is called prehistory and the period is called prehistoric. This division is still important insofar as it points to the invention of writing, one of the capital discoveries of man. It was formerly also highly important because it marked the beginning of all knowledge of ancient man. This distinction has faded away as the past, before the invention of writing, has been slowly but steadily reconstructed by archaeologists. The dates of the early Egyptian dynasties carved in rock do not tell as much as the skeletons, weapons and tools buried beneath the floors of caves in southern France, all dating from a period before writing was invented.

¶ "In historic times the order of events and the length of time elapsed are generally clear. In prehistoric times one enters a different realm. Thanks to the labor of archaeologists, the life of these early men has become amazingly definite. One can know in many cases how they lived, what they ate, to the fraction of an inch their height, their length of bones, the cavity of their skulls. The year when these men lived is unknowable; it is not even a given century or a certain thousand of years. The most important event in the development of these early men cannot be fixed within tens of thousands of years. The archaeologist finds a skeleton in a certain stratum of rocks. The geologist can tell him what was happening then to the face of the earth; he can tell him what came before and what followed after. He can, by measuring the thickness of the stratum, give a rough estimate in tens of thousands of years of the time which it took for the strata to be laid down by rain and weather. That is the most that he can do. In excavating the floor of a cave the archaeologist faces a like problem. Here the matter deposited is chiefly the work of man, skeletons, tools, the remnants of meals, the slow dust of time. Here also rough estimates are the best one can expect.

"Take for instance the important question of the total length of the glacial periods: that is to say, of all Quaternary time. The figure of 500,000 years has been mentioned as a rough estimate. In fact, the estimates of the geologists range all the way from 100,000 to 1,000,000 years. It simplifies proportions to use definite figures, but it must be clearly understood that 500,000 is simply a rough average of the many estimates and possesses no pretense to accuracy or finality.

¶ "The farther back the record of man is traced the hazier becomes the picture, the more limited the evidence. A point is finally reached at which the existence of weapons and tools fades into doubt, and for actual human bones there are only the remnants of three skulls, one from Java, one from Germany, one from England, all much debated, upon which to base a reconstruction of such men as then lived. Digging for remains of early man is going on constantly, in India and elsewhere, wherever the hypothesis of the archaeologist suggests the likelihood of discovery. At any moment there may appar fresh facts as to these first men. But at the present time little can be taken as certainty in these early years, and the hour which holds the greatest interest is that in which the picture first becomes definite and undebatable—when the stone weapons clearly chipped by human hands are found in quan-

tity, and enough skulls and bones are in existence to present the men to us clearly.

"That is with the arrival of Neanderthal man, thus named from the cave near Dusseldorf, Germany, where the first skeletons of this type were found. That important event has been dated by the geologists as having taken place in one of the warm periods between the glaciers. But as has been noted, there is much doubt as to how many advances and retreats of the glaciers took place, and there is some doubt as to exactly which warm interval saw the development of the Neanderthal man. Going back to the question of years, the best one can say of this clear arrival of man is that it took place not less than 50,000 years, nor more than 200,000 years ago; and that accepting for convenience the figure of 500,000 years as the total of the Ice Age, these men began to chip stone weapons in Europe about 100,000 years ago.

"Thousands of these stone tools and weapons have now been discovered, studied, and classified in Europe, and the archaeologists have based upon them an accurate and fairly detailed history of the development of the early men. In the deeper strata the stone weapons are the roughest sort of rocks, chipped a little on one end to give a sharper edge, and that is all. They improve until at the end, just before the discovery of bronze, these early men of Europe were chipping and polishing spearheads and axes as beautifully proportioned and finished as any tool of steel.

"For something like three fourths of the Stone Age, primitive man never thought of polishing his stone tools. He chipped them, flaked them more and more expertly, but never attempted what seems the obvious and easy job of smoothing their surfaces. For some 90,000 years he waited to make this simple invention. There could not be better proof of how slowly and painfully the first gains were won.

"Man, the most advanced man, remained in the age of polished stone tools for less than 10,000 years. He discovered bronze, used it for 1,000 to 1,500 years, and then made the greatest discovery of all, iron, by which the modern world has been built.

"Roughly speaking, man began to leave written records about the time of the discovery of bronze; therefore the Bronze Age marks the beginning of historic times. The Bronze Age and Iron Age overlapped. There is evidence of iron in Babylonia as early as 3,000 B. C."

So says Geoffrey Parsons, able and interesting historian that he is. I have quoted him at length as an exhibit of the complacent way in which universally accepted "truths" are recorded as the basis for our

present culture. Such statements as the foregoing paragraphs read smoothly, they sound reasonable, in fact irrefutable. It gives a sturdy polish to such works to quietly insist on written records as presenting unassailable facts about our racial beginnings, and to gloss over the author's lack of knowledge about past eras by assuming that ancient man was a savage who jumped in his culture from the Stone Age to the Bronze.

THIS citation is an excellent illustration of the slipshod and inaccurate assumptions that make our modern learning the inhibited and circumscribed thing it is. There is hardly a paragraph of what Dr. Parsons has so glibly penned with such professorial certainty, that cannot be "shot full of holes" so obviously that, at the risk of seeming to disparage an able and sincere contemporary, I maintain such expositions are utterly adolescent.

As grounds for what might seem to be my own arrogance, I call your attention to his remarks concerning the transition period from Stone to Bronze. Every metallurgist knows that bronze is a highly developed alloy, first requiring extensive experimenting with copper and with tin. Before humankind could possibly have had a bronze age, it had to have a copper age. It had to be so adept in the knowledge of metals that it could experiment with scores of combinations, derived from all parts of the earth, and gradually perfect the alloy that we call bronze. It was doubtless in the relentless search for a way to temper copper as he later tempered steel, that man hit on the next best thing to tempering, or the admixture of tin. But these experiments are not carried on by forest savages. They postulate immense periods of time, a high degree of scientific culture, and an intimate knowledge of mining in far-separated parts of the earth.

It is easy to write that man smoothed up his Stone Age implements and then transferred into the Age of Bronze, as though he had found chunks of pure bronze lying around the entrance to his cave as he might have found chunks of granite or flint. The average student, knowing nothing of the immense stretches of time required, or the intermediate scientific steps necessary to evolve so intricate a metal as bronze, carries the idea about that all that was required for the savage to shift from stone to bronze was the idea itself. The notion prevails that, recognizing copper and tin scattered about on the ground, he perhaps dropped them into his food pot to see what would happen,

that with a fire under the food pot they fused together, that he waved the cooled mass above his head and cried as he ran from the door of his cave: "Hooray! I've discovered bronze. Now we'll have a Bronze Age."

As well expect the ignorant savage in a fen to cast away his knotted club and suddenly perfect the process of Bessemer steel, squatting before his grass hut while his fifteen squaws look on.

Furthermore, in considering the transition from Stone to Bronze, we are justified in asking the historians of the accepted school where savage or barbarous mankind secured the tremendous amounts of copper utilized in the Age of Bronze. While copper is widely distributed in nature, occurring in most soils, ferruginous mineral waters and ores, and has also been discovered in seaweed, in the blood of certain Cephalopoda, and even in the colored wing-feathers of the turaco, it was first recognized in our modern era as coming from the isle of Cyprus. The Romans termed it aes cyprium, which was gradually shortened to cyprium and corrupted into cuprum, whence come the English word copper, the French cuivre, and the German kupfer.

The most prodigious yields of copper ore in the known world, however, have come from three regions wide apart: Siberia in Asia, Cornwall in England, and Michigan in North America. Lesser deposits have been located, notably in Austria and Bolivia in ancient times, and with the opening of our Far West in the recent generation Utah and Idaho have contributed their portions. By far the greatest of all the ancient fields, however, was our own Lake Superior region, where metallurgists have estimated that 200,000 tons were removed from one working in prehistoric times. One wonders where such stupendous quantities of this metal went. Certainly the implements and weapons of barbarous man, that are known to us today, represent no such wholesale consumption.

Just to show how adept as metallurgists these vaunted Dawn Men would have had to be, let me describe to you some of the processes and technicalities involved in bringing this universal metal up to a sufficiently pure state to combine it with tin:—

Since all sulphureted copper ores are invariably contaminated with arsenic and antimony, it is necessary to eliminate these impurities insofar as possible, at a very early stage. This is effected by calcination or "roasting." The roasted ore is then smelted to a mixture of copper and iron sulphides, known as copper matte or "coarse metal" which contains little or no arsenic, antimony or silica. The coarse metal is

now smelted with coke and siliceous fluxes, in order to slag off the iron; and the product, consisting of an impure copper sulphide, is variously known as "blue metal" when more or less iron is still present, "pimple metal" when free copper and more or less copper oxide are present, and "fine" or "white" metal, which is fairly pure copper sulphide, containing about 75 percent copper. This product is then resmelted to form "coarse copper," containing about 95 percent copper, which is then refined. Roasted ores may be resmelted in reverberatory furnaces, the English process, in blast furnaces which is the German process, or in converters, the Bessemer process. By the American process a certain amount of cuprous oxide is always formed, which melts the matte in blast furnaces. The impurities contained in coarse copper are mainly iron, lead, zinc, cobalt, nickel, bismuth, arsenic, antimony, sulphur, selenium and tellurium. These can be eliminated by oxidizing fusion, and slagging or volatilizing the products resulting from this operation. In the process a certain amount of cuprous oxide is formed, which melts in with the copper and diminishes its softness and tenacity. It is therefore necessary to reconvert the oxide into the metal.

It is lamentable that more historians, who write off the early stages of mankind's "development" so glibly in half a dozen pages devoted to "barbarism," cannot be geologists and metallurgists themselves. For instance, they convey to the student the idea that copper was known, worked, mixed with alloys to give other metals, and generally used for all practical purposes before iron was discovered. They ignore the fact that copper cannot be smelted, as described above, without getting iron and drawing it off that pure copper may result. Is it sensible to believe that smelters over the long period of time necessary for the evolving of intricate processes incident to successfully combining copper with tin to get bronze for universal use, failed to recognize iron for what it was, paid no attention to it, threw it away as a slag and left it to men down thousands of generations to refine and utilize it for the benefit of mankind?

WHAT I am striving for in all this seeming criticism of historians of the orthodox school, is to indicate their slipshod methods of accounting for great civilizations and cultures that seem to have appeared magically from the racial stocks of the so-called Dawn Men. I am contending as a hypothesis, first, that two mighty civilizations filled in gaps between the many epochs of barbarous "dawn men," in which such metallurgical skill came into flower, civilizations much further evolved than ours of the present; second, that what these orthodox scientists and historians take for dawn men, or the half-animal progenitors of the human species, were not such at all, but merely colonial remnants of the peoples of these great lost civilizations who had survived the monstrous cataclysms of water, ice and fire, epoch by epoch, and, in remote sections of the world, gone native, as we say, or dropped down into barbarism because such cataclysms had devastated or demolished their mother cultures with their attendant erudition in the advanced arts and sciences.

Saying that man appeared on earth as a sublimated monkey, sulked for several ages on the shores of the fens, made stone implements, discovered copper and bronze and then erected an advanced civilization and culture by the uses to which he put iron and steel, is a neat, concise, straight-line hypothesis for the child-mind to grasp, accounting for man as we behold him at present. Unfortunately for the accuracy of such childish reasonings, the earth is filled with evidences of processes, architectures, cultures, languages and ethnological divisions of the species, that challenge and upset at every turn the validity of the puerile exposition aforesaid. The orthodox historian takes no account of these. He is like a youth with a great jigsaw puzzle before him that must be put together. He selects the biggest and simplest pieces on the table, fashions them into an elementary design, and then when he beholds the hundreds of equally vital pieces remaining, segregates them as worthless, or pushes them over the table's edge out of sight in order that they may not trouble him or imply that his design is wrong from the start.

It is characteristic of human logic that it wants to build from cause to effect. Accrediting a given cause because all other men accredit it, humanity strives to make the jigsaw pieces fit by force, wholly missing the fact that its basic design, or original hypothesis, may be utterly false from its very inception. The argument advanced against this assumption is, that if the hypothesis were basically wrong, millions of

men would long ago have discovered and corrected it. There seems to be a comforting reassurance about the endorsement of a given theory by the masses, irrespective of whether those masses are learned or ignorant, whether they have investigated the facts or have merely permitted so-called scholars to give them the facts from their own deductions.

It has not yet dawned on millions of people that the whole world may have had an unwritten history, a history that despite all seeming erudition of the present, has been utterly at variance with the assumptions of savants of the past hundred generations. If the chronology of such unwritten history utilizes all the jigsaw pieces on the table of universal events, and results in a perfect mosaic, whereas the generally accepted, straight-line-of-evolution theory is pretty much of a porous patchwork, is it not reasonable to conclude that man has not only been blind but has allowed himself to be taught by the blind?

It is to account for the human races as we discern them in their vicissitudes back over a thousand generations, and demonstrate that all the surplus jigsaw pieces can be utilized, that all of us are expending time and money to apprise ourselves of this Liberation teaching and its revolutionary enlightenments.

Instead of pushing pieces for which we cannot find places, over the edge of the table, because they will not fit into humanity's wrongly conceived pattern of the present, we scoop them all together and shuffle them anew, saying to one another: "Now let's try a different pattern from the very outset. Let's see if there may be a hypothesis which humanity has entirely overlooked or ignored."

Proceeding to do this, we are stupefied to learn that all the pieces now do fit together. They seem to prove our altered hypothesis by the very perfection of their integrations.

HAVING considered man as a spiritual creation, come down into earthly animal forms in a state of "innocence" to occupy those forms until he has absorbed the experience-lessons of mortality, and having followed him through the great creative epochs which ended with cleared heavens that disclosed his planetary isolation to him, we now proceed to study his social development and cultural organization from an equally radical standpoint: that social development and cultural attainment have not been a straight-line evolution from half-monkey dawn men to the civilized Nordic of today, but rather a series of cycles, each one expanding larger and rising over the other like successive circular markings around an inverted cone.

We grant that this is something new in teaching which will therefore be challenged by the comfortable theorists building their historical hypotheses on what other men have accepted from what they are pleased to label remote antiquity. But when a few thousand years is sufficient to account for the evolution of the Cro-Magnon man into the erudite Chaldean or Egyptian, and when learned geologists find a skull at a certain stratum depth and pronounce it as belonging to a race 200,000 years old, and then excavate still deeper and discover an old hoop-skirt of the year 1852, we would seem to be entirely justified in questioning the validity of their findings as a basis for scholastic culture. Not that hoop-skirts have ever been discovered under the strata that gave us the vaunted Neanderthal and Java Men, but even in our own day we have seen too many terrain catastrophes cover vast regions with alluvial mud, or tumble civilizations deep underground, to accept as irrefutable that the earth's surface covering is Creation's last word as to what men have been.

We are called to examine a fresh and virile hypothesis that the earth has seen a whole series of great cultures come to fruition and diminish, or be utterly effaced from academic record. We are called to hold historians of the Parsons school in mental abeyance, and investigate hitherto inexplicable evidence that two great continents once existed where vast oceans now roll, and that on such continents, in chronological order, stupendous cultures matured of which our own civilization is merely a new and primary repetition.

We are called to examine, in forthcoming Lectures, irrefutable evidence of such lost cultures that has been glibly ignored by popular historians, and take up in order the attainments of the Lemurians and the achievements of their successors the Atlanteans.

The argument that when man reaches a given point in his social evolution he goes out and invents what he needs, is not a sound argument, as we shall see presently. Man doesn't invent what he needs. If that were true we would have all races of men proceeding along the same cultural lines in their development and arriving at the same status as their common needs multiplied. All human beings have the same needs and yet all do not evolve the same cultural processes. There are vast areas on the planet that are peopled by human beings who are not only unable to evolve those inventive processes which we describe as mechanistic but are unable to recognize or appreciate that they need them. There seems to be something lacking in them spiritually which would enable them to conceive what they are lacking in human facilities or moral evolvements. As we examine the available history of the earth's savage tribes, we do not find them possessing the same tools or weapons, and there are tribes even today that have not yet learned the efficacy of the bow and arrow, of the birch-bark canoe.

¶ Great invented mechanisms seem rather to be gifts bestowed upon a race at a certain point in their spiritual awareness or in their comprehension of the destiny toward which all are striving. They are bestowed at a particular period in such spiritual evolution, in order to supply a spiritual contribution toward the moral enhancement of the individual. Take the "invention" of the small, low-priced automobile, gasoline driven, of the past two decades. Coming as and when it did, it remodeled our social life, abolished our community provincialism, and opened a new vista of physical enjoyment of our country and its prospects. The airplane is doing the same thing on an international scale at present.

These things appear as humanity is ready to profit from them spiritually. Humanity in the individual had just as many brains in the time of Cyrus, the Persian, as man has today. Socrates and Plato are still objects of scholastic veneration for their mentalities philosophically expressed. Why then, did not Socrates and Plato "invent" Ford cars and trans-Atlantic planes? Because humanity the earth over was not ready for their increments, spiritually. Much in the way of social evolution had to come first.

And uniformly we find these inventive periods and processes being introduced by great souls, the same inventive entities in each cycle, who appear in flesh to make such contributions to recurring and advancing cultures according as man's ability to utilize and assimilate may warrant.

MAN has a queer blind spot in his make-up. He accepts from Universal Spirit without recognizing that he is accepting. He says in substance: "Because I cannot see with mortal eyes those who ordered this gift for me, I will admit no evidence that it was bestowed upon me, or that it has been a gift at all. I choose to believe that I presented it to myself, and insofar as I am concerned, there the matter rests."

If we go back over the generations, time and time again we find whole civilizations and whole races representing epochs of achievement that bear no comparisons to one another. Different parts of the world have maintained different races who were given mechanisms and cultural enlightenments that other parts of the world were not.

When we go back into the dim morning hours of earthly time, back in under the water canopy, we find that men were beginning to absorb a knowledge of astronomy from the clearing heavens. At the same time the sun's actinic rays commenced to shorten their physical lives until, when the skies were fully cleared, those individual lives had been clipped to three score years and ten.

Now these naked actinic rays pouring down on the unprotected surface of the earth as well as upon man's unclothed body, began to exert no small influence on man's social constitution. With a vaporous water canopy enveloping the earth nearly from pole to pole, climatical conditions beneath would be more or less uniform. Therefore men's manners of living and behaving would follow roughly a pattern in fundamentals.

Witness in logic, however, what must have happened when this canopy was precipitated and the naked earth was exposed to the sun, making for differences of climate all over its surface, scarcely any two portions exactly alike. Men along the equator, where the sun exposure was greatest and most consistent, would dress differently from men who lived their lives high in the arctic circle where the sun was denied them as the supplier of warmth. Men in northern Germany would have different colored skins from men in Brazil, for not only would the tanning effects of the actinic ray be different, but plant life affected by climatical changes would supply variated foods whose nutritive effects would alter anatomy. Differences in composition and nature of skin and food would manifest in peculiarities of cultures. And with differences in cultures must follow misunderstandings in processes of thinking, each toward the others as one race was made

to experience conditions which other races far removed, could not recognize or appreciate.

Then too, there came the never-to-be-ignored catastrophes which affected one part of the planet and not another, resulting in the holding of differing ideas regarding the Deity by earth's peoples, one set of men thinking Him cruel and vengeful because of terrestrial tragedies which they had been called upon to suffer, and another set thinking Him wise and just because they had known nothing but generosity and consideration, ostensibly at His hands. Immediately when these philosophies came into conflict, racial and often religious antagonisms resulted, which further differentiated the races from one another.

It is a queer and perhaps instinctive trait in human character that when man confronts a catastrophe he usually interprets it in terms of divine wrath and penalty. The idea probably comes from the fact that his earthly rulers contrive to inflict physical suffering on him when he disobeys their fiats. God, therefore, is but one step higher in the mortal scheme of things, and is ever conceived as a glorified earthly potentate, following the social eccentricities of earthly tyrants. Suffering is essentially chastisement. Man's nervous system is such that physical pain is something he must automatically flee from, because of the insufferable reactions that penetrate to his seat of consciousness. Therefore those who have ever been strong and courageous have been in a position to inflict chastisement on those who were weak and timid.

¶ From the cradle to the grave, from the beginning of one system to another, man ascribed that which his parents or his king had inflicted upon him when he was disobedient, to the Deity, whom he credited with following the same procedure by projecting catastrophe in return for malfeasance.

Picking up the most archaic civilization of which we have any implication in any records anywhere, the continent of Lemuria spreading over that area which is now the south Pacific Ocean, we find this penalty idea so firmly intrenched in the psychology of the species that it gradually spread to all other parts of the world. In addition, the disappearance of this great continent, as well as its later contemporary, the continent of Atlantis in the Atlantic Ocean, so impressed and appalled man the world over, that he made the catastrophe-penalty idea practically the basis of his culture, certainly of his explanation for the differences in races.

THIS inheritance has come down to us in much more potent form than we realize. People have witnessed great calamities occurring to other races and said: "We have not suffered them, therefore God in His infinite wisdom must be indicating that we are better or more moral than those whom He has so patently destroyed." Or they may have suffered those natural calamities and said: "We must have been sinful else it never would have happened. Our parents and potentates never punish us when we are not guilty of malfeasance. Can God be less equitable than they? The catastrophe is here. Therefore let us repent, so that it is not visited on us again." Immediately the priesthood, priestcraft and priest-graft have mittened on this reasoning and said: "You are entirely correct. We have talked with God about it and He has assured us that you are even more sinful than you have acknowledged. But if you will only put yourselves the more completely under our domination, we will take the matter up with God and see what we can do to fix it for the future."

Now it is childishly easy to say that a continent or a country has been destroyed because its people were wicked. The same reflex makes the ten-year-old call out to his playmate across the street: "If you don't stop swinging on your front gate, you father will whip you when he comes from the office," forgetting that the boy across the street may not have been so cautioned or threatened with such penalty by his father, or that he may not have a father at all. The first little boy is judging his playmate by what his own father has said to him.

The mature person, viewing disruption of a continent, does not necessarily depreciate or ignore God when he looks first to the natural geological or climatical changes that have so manifested, for the cause. For he reasons thus: "If catastrophe is to be put on the penalty basis, why does a just Providence erase the good along with the wicked? For that is what happens, without chance for argument. Such a God must be doing wrong to the good, to punish them, or make them suffer for the sins of the evil element. Even though, from the metaphysical standpoint, they come back to earth again sooner or later, why ask them to work out such additional Karma because their neighbors, or groups within their social organization, have been malicious or predatory?"

Suppose, considering their religious demarcations, or eccentricities of racial psychology in regard to the temperament of the Almighty, it could have been explained in advance to races of men that natural or

geological processes, such as the settling of an overload of alluvial material on the ocean's bed, caused destruction that could be figured on in advance.

Suppose, to be specific, the Great Teacher had taught men: "At a given period in time a certain amount of sediment deposited on the earth's crust from celestial water-precipitation, or melting of a glacial coat, will cause such-and-such weight, pressure, heat, and explosion, projecting a major catastrophe upon an allotted area of the earth's surface. We know that if the people inhabiting such area persist in living in those localities, mishap will come to them. Among those people, true, will be included many who entered earth-life to get the lessons of catastrophe, or the increments that come from contact with those who are going to perish. We must view life, and our concepts of God, however, on the premise of what is being worked out in the race as a race. All will profit from experience, no matter what that experience may be. But some will have learned the lessons of experience more thoroughly than others. Therefore, knowing from geological deductions, based on precipitations, that certain catastrophes will accrue at a given date, the Celestial Council that presides over such matters synchronizes the instigation, development and maturity of a certain culture, so that it will come to fruition at the time such catastrophe, from geological reasons, is due to happen. But all this is not to punish anybody. It is to discover and prove how many persons under that culture have learned and absorbed the enhancements it was intended to furnish them. And this discovery and proving are achieved by erasing the culture, making use of geological catastrophe to accomplish it, and bringing most of its souls back into life and letting them found that culture over again, based on what they have spiritually retained."

If the Great Teacher had taught this exposition, and mankind had been able to reason it out and accept it, how different would have been the story of the races.

In considering Lemuria and Atlantis, therefore, as we are about to do, some such process accounting for their disappearance, both as continents and as civilizations, should be borne in mind.

The flowering of certain nationals, or groups of souls within a given civilization, will reach a point where it is advisable that they be released from all connections with that culture, for an entirely different order of experiencing over a long period of time to help them in rounding out their characters. Returning to earth being an elective process

more or less, destroying a given culture often seems to be the only way in which some souls can be deterred from reincarnating in it through preference.

Then another factor may enter into reasons for eliminating a continent and "destroying" a civilization. It may happen that there are a vast horde of men and women peculiar to that civilization who have not learned its lessons, while another horde of souls have availed themselves of the spiritual profit offered to the moment by its experiences, although they have not advanced for enough to graduate entirely from earthly experiencing and may have karmic relationships with the backward group that are still to be completed.

The destruction of such a civilization will necessitate its rebuilding by those who have not learned all the lessons it had to give them. They will go back into life again and again over a hundred generations, and gradually attain to the achievements of the former culture. That is to say, they will start back at the beginnings of that civilization, bring it up to the flowering it had attained when the wholesale catastrophe occurred. By that time, those who had not learned their lessons at the time of the catastrophe will have brought themselves to the same degree of attainment as that achieved by those who had learned their current lessons at the time of the catastrophe. Being now on the same level of achievement, both classes will join together. Those who have been waiting in the discarnate status for the recalcitrant ones to so improve themselves, will begin to re-embody in the renascent culture, and the two classes will in company carry that civilization to a still greater height.

Of course the secular historian hoots at such causation of calamity, and dwells in academic horror on the misfortune which seems to have come either to innocent peoples or to those who must have been frightfully "wicked" in order to precipitate such penalty upon themselves. But those adept in the higher wisdom, who have recourse to those ancient civilizations by means which only puzzle or terrify the orthodox scholars, have private attestment that no angry God is ever back of stupendous terrain upsets.

The magi of the ages have known from time immemorial that there exists a celestial council that watches and controls the development of races, sets the boundaries of peoples, sends master-souls to put in motion great principles of statesmanship, and generally coaches and decrees the rise and fall of civilizations. Only by knowing of the existence of these high mentors, their rights and prerogatives, their func-

tions and fiats, can the true student of history read the vicissitudes of humankind correctly. It may be a new way to do it, and slightly unorthodox. But it does reveal facts and factors that to the materialist are unsolvable enigmas.

Periodically the celestial council may decide in effect: "This people, or that nation, has served its purpose in the celestial political program. They are no longer deriving from their social state that which most profits the greatest numbers of individuals in the climb humanity is making toward the cosmic ideal. Therefore suppose we blend this race with that race for a time. Let us institute a new race here, or erase that race there, more or less permanently. This culture is becoming decadent, therefore we will let an adjoining people come over in martial attack, or peaceful penetration, and instil new lifeblood into it."

Economy of effort and energy is a law of Nature, as well as a law of the social cosmos. As soon as a species or a culture begins to show itself inefficient in the purposes for which it was originally brought into being, it is either allowed to perish or it is as deliberately destroyed. In races, one nation wars and absorbs another, or tribes intermarry and a new combination of peoples is born. Over all the years and ages since man first emerged from under the misty water-canopy, there has been this constant kneading of peoples, races, groups and individuals, who have had their apparent vicissitudes—which have never really been vicissitudes at all—at the behest of supernal intellects having their finger in every activity, every cultural alignment that history has recorded.

This might seem to some to be necromantic conjecture damaging the accuracy of an avowedly ethical work such as this Unwritten History of the World affects to be. But it may be demonstrated as these lectures continue that perhaps the orthodox materialists may have been wrong in their secular deductions; that there is more evidence left on strange markers in strange places attesting to truth behind the so-called necromancy, than there is logic behind the faulty and easily perforated acceptances of accredited scholars.

We, at least, are not dodging any issues in mundane attestments, however complicated, paradoxical, or enigmatic. And we have corroborations from the greatest intellects that the world has ever known.

THE EARLIEST continent or country on which any stress is laid in present wisdom either secular or esoteric, and which developed any degree of ethical culture affecting humanity of the present day in its institutions, is popularly known as Lemuria. We get its name from the Latin word lemures, meaning ghosts. In other words, the implication is that a great ghost continent, or a continent that is now but a phantom of reality, once existed upon this earth, its origin and history lost back in antiquity.

The name was first applied by Linnaeus to certain peculiar Malagasy representatives of the Primates, or that family of animal beings that do not come strictly under the designation of either monkeys or apes, and, with allied animals from Madagascar and tropical Asia and Africa, constitute the suborder Prosimiae or Lemuroidea. Too many people assume that lemurs are apes. But they constitute a branch of the vertebrate order that seems to partake of both monkey and rodent, and to have affinity with no other species on earth. The supposition, therefore, is that they once belonged to a continental species that has perished from the globe, leaving fossil remains and the lemurs of the present to attest to its existence.

Lemuria, as either the secular or esoteric scholar understands it, was a vast continent that once occupied what is now the south temperate zone in the Pacific Ocean, reaching from Easter Island, two thousand miles off the coast of South America, around to Australia and perhaps northward into the vicinity of Japan.

In other words, in days when there were no such vast oceans on this earth as there are at present, a great mother continent existed in the south Pacific of which the South Sea Islands of the present are but the mountaintops left unsubmerged when that continent slowly sank.

There are those who contend that Lemuria was originally called the Land of Moo, or Mu, and that it derived its name from the infant's attempt to say the word mother, or mamma. This philological derivative is rather far-fetched, however. Those who have access to the language through "lifted memories" contend that the correct pronounciation of the name was nearer to Mar than Moo, the word Maya, pronounced as May-yar, or Colony of Mar, being a remnant of the appellation, in its modern form.

Faintly, from the archaic past, we get occasional rumors, esoterically, of an even more remote continent known as Adoma. This was sup-

posed to occupy most of the north Pacific. Inferences have been made that not only did a mighty civilization come to flower upon it, but that the beings who dwelt upon it lived such terrific periods of archaic time that they finished up all earthly lessons and graduated off into other planetary systems. That, however, is purest conjecture. Hieroglyphics on monuments in Yucatan would have it that the human race has been in an organized social state on this globe over 5,000,000 years. Scientists concede that the earth as a heavenly body may well be at least 3 billion years old. Einstein declares he believes it to be nearly 7 billion. Esoteric instruction makes occasional references to the fact that mankind has been upon this celestial orb for 28 million years. Such vast lengths of time mean little to us. We are interested in cultures, or evolutions, that are the direct progenitors of our civilization of the present, in order to read the future from the past. Atlantis is supposed to have gone down about 9,600 years B. C. It was in its prime 25,000 to 50,000 years ago. Its predecessor, Lemuria, is estimated to have been in its prime about 175,000 years bygone.

Converse with ancient Lemurians, in their own language, by those who can speak it in the present day, gains inklings of a geological process by which Lemuria arose in the south Pacific when Adoma gradually sank in the north Pacific. These two mighty continents, balanced on the equator, let us say, as on a colossal fulcrum, did a mammoth seesaw act. Today, assuming there is sense in the information, vague as it is, both great continents have long since gone below the level of the Oriental ocean and nothing remains to mark Adoma, not even an island. Of Lemuria, however, we have many authentic attestments still in existence.

That Lemuria probably sank slowly, in comparison with Atlantis, is the reason that we do not hear of it in association with catastrophe. That it was peopled with a great red race, undoubtedly the A-Dom, or Adam, people of the Bible, the first true human race, is worth accrediting. The outlines of this continent we have not had preserved for us, but that it had flora and fauna of its own, different from anything in later earth cycles, we can easily and safely assume by witnessing what we discover on the continent of Australia.

Australia is the only continent entirely in the southern hemisphere. The salient features of the Australian continent are its compact outline, the absence of navigable rivers communicating with its interior, the absence of either active volcanoes or snow-capped mountains, its

isolation from other lands, and its antiquity. Some of the most profound changes that have taken place on this globe occurred in Mesozoic times, and a great portion of Australia was already dry land when vast tracts of Europe and Asia were submerged. In this sense, therefore, Australia has been rightly referred to as one of the oldest existing land surfaces. It has at once been described as the largest island and the smallest continent on the globe. It has been the flora and fauna of Australia, however, that have attracted most attention to the continent and led the world's greatest scientific thinkers to wonder whether it was not at some time in the very remote past, an important section of the Lemurian continent with a vegetable and an animal life all its own and which were supplanted by wholly different forms in other areas as the later continents made their appearance and developed their own particular forms of plant and animal activity. Even a schoolboy knows that the kangaroos of Australia and adjacent islands are not found as true species anywhere else on the globe's surface at present.

Facts that present a more credible interest in this great lost mother continent, however, than flora or fauna, are contained in the ethnological migrations recorded in the folklore of the people of the Orient. Uniformly they declare they came from the east. There seem to have been in ancient times, two great streams of migration proceeding continuously: one eastward from Easter Island to and through the Titicaca Straits to the Amazonian Sea and South America, and thence to southern Atlantis and the west coast of Africa; the other, westward to India, Burma, and China.

The people making the first westward migrations seem to have settled in Burma, which in the language of that country is translated: "The New Land." If Burma was the New Land, it is logical to ask, What was the "old"? At any rate, those peoples spread over India, Tibet, and China. Ethnologists who have tried to postulate the origin of the human race in the valley of the Euphrates or Mesopotamia as the location of the Garden of Eden, have been puzzled by the strange presence of a race, of Paleo-Alpine stock, with short, broad heads, known as brachycephalic. This Paleo-Alpine stock seems to have been the forerunner of what is now known as the modern Chinese. And yet the peoples west of them are uniformly dolichocephalic, or long-headed. Where could the round-headed people have come from? They could not have sprung out of the ground. The Caspians, and most of those Arab and Semitic races in and around Mesopotamia, are

dolichocephalic. Skulls tell a story by their contours that is well-nigh irrefutable. On the other hand, we find plenty of brachycephalic peoples throughout North and South America. What better inferences can we draw from this, than that the Lemurians were a brachycephalic, or round-headed, people who sent their colonists east and west, to leave their crania with their identifying contours and measurements along western America and Eastern Asia.

Drawing on our Higher Sources as we are privileged to do in these studyings, we get information that the Lemurians were not only a round-headed but a high-headed people. That is, they had high foreheads with correspondingly weak jaws and chins, a telltale indication to the anthropologists that they had attained to the final word in cultural development.

One of the most irrefutable evidences we have of the former existence of a great Pacific continent, is Easter Island, 2000 miles west of the South American coast. The area of this island is only about 45 square miles, the coast now has no good natural harbor, and landing is difficult. The island appears to have formerly been wooded, but now it is merely overrun with brush. Less than a hundred natives live upon it, although when it was discovered, it held from 2,000 to 3,000 people. Its nearest neighbor is almost 1400 miles distant. We can well wonder how they got there. Certainly they were not created there, as Adam is reputed to have been created in Eden. Equally certain it appears, that 3,000 people never journeyed over 1400 miles of sea in crude savage canoes.

The chief thing for which Easter Island is famous, however, is its wonderful archaeological remains. Here are found immense platforms built of huge cut stones that bespeak a high degree of skill in masonry, and which have been fitted together without cement. They are generally built upon headlands, and on the slopes toward the sea. The walls on the seaside are, in some of the platforms, nearly 30 feet high, and from 200 to 300 feet long by about 30 feet wide. Some of the squared stones are as much as 6 feet long.

On the land side of the platforms there is a broad terrace with large stone pedestals upon which once stood colossal stone images carved somewhat in the shape of the human torso. On some of the platforms there are at least a dozen images, now thrown from their pedestals and lying in various positions. Their usual height is from 14 to 16 feet, but the largest are 37 feet and the smallest only 4 feet. They are formed of a grey trachyte or volcanic rock found at the east end of

the island. The top of the heads of the images is cut flat to receive round crowns made of a reddish vesicular stuff found at a crater about 8 miles distant from the quarry where the images were cut. A number of these crowns still lie at the crater, apparently ready for removal, some of the largest being at least 10 feet in diameter.

In one part of the island are the remains of some houses nearly 100 feet long by 20 feet wide. They are built in courses of large flat stones fitted together without cement, the walls being about 5 feet thick and over 5 feet high. They are lined on the inside with upright slabs on which are painted geometric figures and representations of animals. The roofs are formed by placing slabs so that each course overlaps the lower one until the opening becomes about 5 feet wide, when it is covered with flat slabs reaching from one side to the other.

The lava rocks near the houses are carved in resemblance of various animals and human faces, forming probably a kind of picture writing. Wooden tablets covered with signs and pictures have also been found. The only ancient implement found thus far on the island is a kind of stone chisel, but it seems impossible that such large and numerous works could have been executed with such a tool.

The present inhabitants of Easter Island know nothing of the construction of these remarkable works, and the entire subject of their existence in this small and remote island is a mystery. A mystery, that is, to the archaeologists who conclude such works to have been the handicraft of a savage or barbarous people.

Let us see in our next Lecture continuing the exploration of the Lemurian civilization and its blending into the Atlantean, just what Easter Island was, and how it acquired these monstrous attestments to a high degree of scientific knowledge. . . .